



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

CORNELL  
UNIVERSITY  
LIBRARY





GAYLAMOUNT

*From Fr. Godfrey.*

*14 March, 1910.*

B  
13

Cents

Fortnightly,  
\$1.00 per year

PAMPHLET

**The CATHOLIC  
MIND**

Cornell University Library  
Pamphlet B 13

The sons of St. Francis.



3 1924 032 810 438  
olin, str1

No. 3

February 8, 1910

**The  
Sons of St. Francis**

THE AMERICA PRESS  
32 Washington Square, West  
New York City

Pamphlet  
B

A813925

13

## THE CATHOLIC MIND

LIST OF ARTICLES NOT OUT OF PRINT.

### —1903—

- No. 1. REFORM, TRUE AND FALSE.  
RT. REV. BISHOP PAUL WILHELM VON KEPPLER.
- No. 2. THE LAWS OF PROSCRIPTION IN FRANCE.  
FERDINAND BRUNTIÈRE, Editor of *Deus Mendet.*
- No. 3. IMPORTANT PAPAL DOCUMENTS.
- No. 4. THE HOLY SHROUD.  
JOSEPH BRAUN, S.J.
- No. 7. WHAT THE CHURCH HAS DONE FOR EDUCATION.  
JOHN A. CONWAY, S.J.
- No. 9. THE ATTITUDE OF MODERN PROTESTANTS TOWARDS THE VIRGINITY OF OUR BLESSED LADY.  
A. J. MAAS, S.J.
- Nos. 10, 11. GALILEO GALILEI LINCEO.
- No. 12. THE RELIGIOUS CONFLICT IN FRANCE.
- Nos. 13, 14, 17, 18. THE REAL ST. FRANCIS OF ASSISI.  
FR. PASCHAL ROBINSON, O.F.M.
- Nos. 19, 20. THE CONGRESS OF COLOGNE AND AN ENUMERATION OF THE FORCES OF THE CATHOLIC CHURCH IN GERMANY.
- No. 22. THE END JUSTIFIES THE MEANS.  
RIGHT REV. BISHOP LUDDEN, JOHN GERARD, S.J., S. M. BRANDI, S.J.
- No. 24. M. LOISY'S MANIFESTO.  
FERDINAND PRAT.

### —1904—

- No. 2. SACRED MUSIC.  
MOTU PROPRIO PIUS X.
- Nos. 3, 4. STATISTICS OF THE LEADING RELIGIOUS DENOMINATIONS.  
H. A. KROEN, S.J.
- No. 6. JUBILEE OF THE IMMACULATE CONCEPTION.
- No. 7. ST. GREGORY THE GREAT.  
Encyclical Letter of PIUS X.
- No. 14. THE CONCORDAT OF 1901.  
D. M. O'CONNOR.
- No. 15. SUAREZ AND REGICIDE.
- No. 16. SOCIALISM.  
T. J. CAMPBELL, S.J.
- Nos. 17, 18. THE VATICAN WHITE BOOK.
- No. 24. THE CATHOLIC PROTECTORATE OF FRANCE IN THE EAST AND IN THE FAR EAST.

### —1905—

- No. 1. THE CHURCH AND PHYSICIANS IN THE MIDDLE AGES.  
MICHAEL J. A. MCCAFFERTY, LL.D.
- No. 5. CHURCH AND STATE IN FRANCE.
- Nos. 14, 15. THE BATTLE OF THE SCHOOLS IN BELGIUM.
- No. 18. A SINGLE CATECHISM: ITS ADVANTAGES AND DISADVANTAGES, *Civitas Catholica.*
- No. 19. PUBLIC CONTROVERSIES ON RELIGIOUS MATTERS. *ETUDE.*
- No. 20. THE CATHOLICS IN BELGIUM. *ETUDE.*
- No. 22. ORIGIN OF GREGORIAN CHANT.  
C. MARCETRAU.
- No. 24. THE REAL NATURE OF SODALITIES.

### —1906—

- No. 1. THE FRENCH SEPARATION BILL. TEXT.
- No. 2. THEOSOPHY, ITS DOCTRINES.
- No. 4. CREMATION.
- No. 6. CATHOLICS AT THE NATIONAL UNIVERSITIES.
- No. 13. SCIENCE AND RELIGION.

J. G.

(Continued on the following page.)

Thompson, Herbert

## The Sons of St. Francis(1)

The great Franciscan family have been celebrating in this present year the seventh centenary of the foundation of the Order. That they have had in these rejoicings the hearty sympathy of the whole Catholic body and of all the other religious Institutes of the Church need hardly be insisted upon. The wonderful revival of interest in the character and work of the Poor Man of Assisi, which during the last half-century has spread, not merely among devout Catholics, but among the cultured of every creed, forms perhaps one of the most remarkable religious phenomena of our day. These old-world leanings, in such an age as ours, are certainly matter for congratulation, and we can only hope that the close study of the ascetical idea of the Church, as evidenced in the life of St. Francis, may spread further and lead to a clearer understanding of the part which Catholicism has played in the regeneration of mankind.

But hand in hand with the veneration of the great Apostle of Poverty, there has also grown up in our times, perhaps by way of reaction, an almost fanatical desire to vilify the religion of the Middle Ages, and in particular to assail the morality of the monks and friars who professed to be its spiritual guides. It is perhaps well for scholarship that there should exist amongst us a caste of historical scavengers, like the late Dr. H. C. Lea and Mr. G. G. Coulton, who are willing to spend their literary lives contentedly over the manure heap, and who persuade themselves that by assiduously raking together all that

(1) *The Scottish Grey Friars.* By W. Moir Bryce. 2 vols. royal 8vo. Edinburgh, 1909.

is ignoble they are discharging a duty to society. No one who is at all acquainted with mediæval records will feel disposed to deny that terrible corruptions prevailed at almost every period, and that the ranks of the Religious Orders passed through the ordeal by no means unscathed. In particular the Grey Friars, who probably outnumbered the rest, or at any rate were more in evidence, were exposed, by the very nature of their vocation, to quite exceptional temptations. Undoubtedly their ideals suffered, and it is no marvel that in an age before the Jesuits had appeared upon the scene to attract to themselves the largest share of obloquy, the Franciscans or Cordeliers, as they were also called, should often have been singled out as special objects of attack.

It is easy, of course, to make these accusations. It is easy to justify them in a measure, by an appeal to the scandalous stories which in all ages are prone to circulate at the expense of those who make a profession of piety. There is no more reason, we conceive, to put unconditional faith in all the stories we read of scandalous friars, than there is to accept as history all the miracles and revelations, the apparitions of the devil, and the supernatural portents of all kinds which are equally abundant in the same class of literature. So far as possible, it is necessary to get back to the records, and though these are few and difficult to appraise, it is upon them rather than upon promiscuous gossip of the denunciations of malevolent Reformers, that our estimate of the mendicant Orders ought to be based.

For this reason we welcome with peculiar satisfaction the publication of a work on the Scottish Grey Friars whose appearance synchronizes most happily with the celebration of the Franciscan seventh centenary. Mr.

AT BIRMINGHAM  
MAR 12

W. Moir Bryce has clearly devoted himself to this work as a labor of love, giving the first place in his thought to the facts of history, so far as the diligent examination of records can disclose them, but retaining throughout a kindly human sympathy for the subjects of his monograph. Mr. Bryce is not a Catholic,(1) neither does he write in ignorance of the works of such writers as Mr. Coulton and Dr. H. C. Lea,(2) but he is, on the other hand, a scholar who is evidently thoroughly at home with historical documents, printing many valuable records of the Order for the first time, and showing a wide acquaintance with the vast Franciscan literature which has grown up in recent years. The verdict of such a student upon the work of the Friars Minor in Scotland is obviously a matter of much interest and at the present juncture when every effort seems to be made to present the history of the Religious Orders in the most lurid light, it is satisfactory to be able to quote this impartial witness as dissenting unequivocally from the denunciations of the Reformers and their modern imitators. Mr. Bryce is far too careful a scholar to indulge in indiscriminate panegyric. He fully recognizes, as all honest inquirers must do, that there goes on in every institution which depends upon human effort, a certain process of degeneration, capable, if suffered to continue unchecked, of resulting in the most deplorable excesses. But he also does not shut his eyes to the effects of many revivifying influences, introduced by the honest desire to effect a reform and to bring back the careless and relaxed Re-

---

(1) See Vol. I, p. 484, where Mr. Bryce speaks of "that symbolism which finds so small a place in our Presbyterian creed."

(2) See, for example, the notes on p. 112 and p. 129 of Vol. I.



ligious to the standard of the Rule. It will be interesting to note some of the conclusions to which he has been led by many years of study given to all available materials, manuscript and printed, which could illustrate his subject. And in the first place we may note that his reply to the assailants who more than any others have strived to prejudice Scottish public opinion against the friars, we mean George Buchanan and Sir Thomas Craig of Riccarton, is unequivocal and overwhelming. Let us begin with the latter authority, who, as our author points out, both by reason of the gravity of the charge and the personality of the accuser has probably done more than any other man to create a bad impression of the Scottish Franciscans in the minds of his countrymen at the present day. In his learned work entitled *Jus Feudale* completed in 1603, but only published in 1655, Sir Thomas Craig writes:

Concerning the Friars Minor, there is no question; professing indeed a simulated piety, they had no lands or estates, but they became very rich by interfering with wills under pretext of piety and from a zeal born of a silly piety. This was discovered after the unfortunate battle of Flodden; for those who were leaving to fight were threatened with every kind of evil unless they made confession to and received absolution from the Friars Minor. Notwithstanding, they entrusted to them all their money, muniments, and everything of value they possessed, expecting that if they fell, those to whom they were entrusting them in all good faith would restore them to their children. But these, instead of responding to the trust imposed in them, applied the goods of those who fell in battle to the purchase of land and the construction of a church and monastery for the men of their Order.



And the same thing happened at the battle of Pinkie.(1)

It is a matter for much regret that most of the charges levelled against the Religious Orders are not as definite as this. Mr. Bryce has had no difficulty in making short work of an accusation which could so readily be tested. As he points out, we can make an exact list of all the Franciscan houses which existed in Scotland in the sixteenth century. So far as the Conventuals are concerned, the latest friary belonging to this branch of the Order was founded at Kirkcudbright in 1455—1456, which is more than half a Century before the battle of Flodden. We are forced to fall back, therefore, upon the Observantines, who did erect one, and only one, friary, that of Jedburgh, in the course of the sixteenth century. The Papal Bull authorizing this was issued in January, 1522, consequently the statement of Sir Thomas Craig, so far as regards the battle of Pinkie, which took place in 1547, must be an absolute fabrication. But it is practically certain, as Mr. Bryce shows by an almost needlessly patient piece of demonstration, that the story is equally unveracious in its reference to the battle of Flodden. It is impossible to conceive that the Friars could have annexed landed property committed to their charge without arousing protest on the part of the heirs of the deceased, a protest of which there is no trace. Moreover, we find that there is not a single instance in which the Observantines are known to have possessed annual rents from private lands at the time when the friars were driven out, though we have definite record of their sources of income in every case except Jedburgh. As the result of a most painstaking study of all available

---

(1) Craig, *Jus Feudale*, p. 122 (Ed. 1722).

means of information regarding the resources of the Franciscans, aided by a comparison with the possessions of the Dominicans and other Mendicants,(1) Mr. Bryce has come to the conclusion that not even in the case of the Scottish Conventuals, but much less among the Observants, do we come across any trace of substantial relaxation in the matter of poverty. For example, he says:

The Friary in Dundee [Conventual] sheltered a community of at least thirteen members, at the end of the fifteenth century; and in view of its inadequate endowments their dependence on casual charity is only too evident, whether in the shape of food, of clothing fashioned by the needle of devout women or paid for out of the royal exchequer, of offerings given at the daily Masses which occupied the brethren of Dundee until noon, or of legacies which were indiscriminately represented by gifts of money, books and victual. The "Bishop's Charity," which amounted to the sum of four or eight pounds annually to the brethren of Ayr [Observant], was a source of revenue beyond reproach; so that in the last report, the Franciscans were essentially the poor clergy of the Roman Church both in land and endowments.

Their services were voluntary and they depended upon voluntary support. The degree of this support exasperated the Reformers because it buttressed the strongest bulwark of the Church in Scotland, and for three and a half centuries it has been the fashion to point the finger

---

(1) The results are tabulated in Vol. I, p. 140, and a number of hitherto unpublished documents are published entire in the first part of Vol. II.

of scorn at the Grey Friars as men of wealth sheltering behind the hypocritical cloak of poverty. Professor Brewer [in *Monumenta Franciscana* vol. 1] has aptly remarked that their sphere of work was envied by no other Churchman. Absolute poverty was the dream of an idealist, but the resources of the wealthiest friary in Scotland will stand the test of the severest examination from the absolute or the comparative point of view, if we have knowledge of fact, and for one instant apply the canons of historical criticism to the fabric of prejudice that has been reared upon *ex parte* statements.(1)

The interest of the Scottish clergy in Franciscanism says Mr. Bryce again, may be said to date from the foundation of the first Observantine (2) friary in Edinburgh, and the most striking feature of the Order . . . is the continued support accorded to these friars by the more enlightened members of the Roman hierarchy. The reason is ready to hand. As the active missionaries of the large towns the Observantines became the yeomen of the Church, eager to enhance its prestige by their evangelical activity in the parish, and to protect its fair name by a rigid observance of their vows. The friar was ever ready to answer the call of the sick or moribund burgher. Friary discipline imposed aloofness upon him. Hence "on days other than holy days," whenever the friars were observed in the streets of the town, the people exclaimed in astonishment, "the friars are going out; someone is dying." Within the friary no intercourse or

---

(1) Bryce, *The Scottish Grey Friars*, I, p. 137.

(2) Mr. Bryce throughout his work prints the word *Observantine*. We have taken the liberty in our quotations from his pages to adhere to what seems to us the more usual spelling.

meals with laymen were allowed, but on his journeys the friar was a favored guest. . . it may be claimed on the part of the Scottish Observantine, that his loyalty to the spirit of the Rule, to the tripartite vow of poverty, obedience and chastity, and in the last resort to his Church, constitutes one of the brightest pages in the history of Roman Catholicism in this country.(1)

Considering the spiritual decadence which we are taught to connect with this period, an age in which Dr. Lea assures us that nothing but the forms of religion remained, all this is wonderful enough. It is easy to understand how the scholar who has worked out his facts by patient and minute study of the original records, should repudiate with indignation such an accusation as that of Craig, and that he should consider that the grain of truth, if ever any existed, "cannot now be separated from the prejudice and exaggeration of his indictment." Hence our author goes on:

The sixteen friaries in Scotland [*i. e.*, the Conventuals and Observantines taken together] were the product of voluntary support, and their maintenance depended entirely upon the continuance of that support. The annual rents in their possession did not produce an income of £10 for each friary; and, were the legacies which they received from laymen many times more valuable and numerous than they can now be ascertained to have been, the Order would still have remained the poorest of the great brotherhoods in the pre-Reformation Church in this country.(2)

---

(1) *Op. cit.* Vol. I, p. 263.

(2) *Op. cit.* Vol. I, p. 139.

But what is to be said of the charge of profligacy and license which forms the main theme of Buchanan's satirical poem *Franciscanus*? For quite a large school of modern writers the truth of these charges is too self-evident to make it worth while to discuss them. "The corruption of the Franciscan Order is a commonplace of history," says a critic in a recent important University publication.<sup>(1)</sup> Here again, as it seems to us, Mr. Bryce has shown a true appreciation of the situation in his line of defence. To produce evidence to prove that no Franciscans were ever profligate or hypocritical is from the very nature of things impossible. But it is an easy task to show that the accuser, who is pre-eminently identified with these charges, was himself mendacious, vindictive, and grossly careless of verisimilitude in a number of matters in which his accuracy can be tested. What we have already learnt from Dr. Bryce, together with the data supplied by existing architectural remains, sufficiently warn us how much we are to believe when Buchanan in his sonorous Latin diatribes speaks of the friars as associated with "temples grand and stately mansions," with "the cloud-capt temple and the lofty fane," "the majestic spire," or "the palaces which almost reach the sky," in which also "they crammed their paunches and swilled the sparkling wine." So, too, the friar is depicted "in full robes and gorgeous vesture drest," possessing "rich domains" and "never resting until he has

---

(1) *George Buchanan—Glasgow Quatercentenary Studies*, p. 200. Glasgow, 1900. Substantially the same view is maintained by Professor J. Herkless in another University publication, *George Buchanan, a Memorial*, St. Andrews, 1907, pp. 53-59. This gentleman's apology for Buchanan's tone in his *Franciscanus* is singularly ill-informed, and of itself quite inconclusive.

cast aside the cowl and twisted cord for the regal mitre and imperial pride.”(1) Hardly less convincing is our author’s comparison of the three separate accounts given by Buchanan at different times of the circumstances under which the satire was composed. One of these accounts is derived from certain recently published records of the Lisbon Inquisition by which Buchanan was examined in 1551 and very mercifully treated.(2) No doubt he never expected that his statements there made in durance vile would some day see the light, but we possess them now and we are able to detect that in several points they cannot be reconciled with assertions afterwards made in his Preface to *Franciscanus* and in his History. Long ago students of his works must have learned that his own standards of virtue were far from exalted, and an admirer of the humanist is compelled to own that “his verses are open to the censure of a license not excusable in a censor of the morals of the clergy.”(3) Mr. Bryce, then, seems thoroughly justified when he says of Buchanan’s satire:

In reality *Franciscanus* is a deliberate travesty of historical fact. It originated in feelings of revenge. It is replete with statements capable of immediate disproof. Its end is achieved by misrepresentation, and its dedication is a lasting memorial to its author’s inventive genius. In only one instance is the advocate for the defence compelled to appeal for credence on the ground of the

---

(1) Bryce, I, p. 115. He points out that from 1231 to 1560, only one Grey Friar was elevated to a bishopric in Scotland.

(2) The process has been published entire in *O Archivo historico portuguez*, 1906. pp. 241-281, and partially in a monograph by Senhor G. Henriques, 1906.

(3) *Dictionary of National Biography*, VII, 187.



monstrosity of the charge. The awful account of the immorality of the friars, of the education which they received in the arts of seduction, of the manner in which they . . . riddled themselves of a mistress who had ceased to please and of the revenge which they were bidden to take upon a maid who resisted their advances, must be left to the belief or disbelief of the reader.(1)

As our author goes on to point out, referring in particular to Abbot Gasquet and Father Pollen, the prevalence of immorality in the Church before the Reformation is now frankly recognized by writers of every shade of opinion, and it would be idle to contend "that the Franciscan vow of chastity was preserved unsullied merely because no instance of moral depravity can now be adduced." None the less Mr. Bryce rightly appeals to the weight of negative evidence as rendering any sweeping accusation of corruption such as that brought by Buchanan utterly improbable. There was, he points out, no love lost between the friars and John Knox, or even between them and the satirist, Sir David Lindsay. None the less, both the one and the other Reformer, while freely attacking the friars for their superstition, their idolatry and other supposed defects, give us no inkling of that sort of widespread debauchery which is made so prominent by Buchanan. So far as Lindsay bears witness at all it is to the fact that the Franciscans formed the great spiritual influence of his day.

Moreover, there can be no question that the Grey Friars, and more especially the Observantines, enjoyed a large measure of popular favor, and were thoroughly

---

(1) *Op. cit.* I, p. 112.

trusted by high and low.(1) When, upon the death of James V. and the appointment of the Earl of Arran to the Regency, the Reformers in 1543 became actively aggressive and attempted to sack the Observantine friary in Edinburgh, the burghers of the city rose in its defence.(2) Even though the same determined attitude of sympathy was not displayed everywhere—it seems to have been notably less in the case of the Conventuals at Dundee—there is plenty of evidence that the Friars generally had a hold upon the hearts of the people. If they were often the first object of attack, this is probably to be interpreted, as Mr. Bryce points out, as a tribute to the universal feeling that they were the backbone of the party loyal to Rome. Moreover, the moral integrity of the Observantines received its most conclusive attestation in their behaviour when finally their way of life was proscribed in Scotland, and they had to meet the alternative of conformity or exile. No sensual-minded ecclesiastic of the type depicted by Buchanan, that is to say, no man whose religious profession was a mere mask, would face opprobrium, exile, and hardship when the way of apostasy was easy and provision secure. Yet, as Mr. Bryce points out, the Observantines remained true to their faith almost without exception. The Scottish Observantine Province at the close of 1559, when they were forcibly dispossessed of their friaries, seems to have numbered something over eighty members. They decided to seek a refuge abroad, and all but two or three sailed for the Netherlands in the summer of 1560. The

---

(1) For example, the letter of commendation of James IV in 1507 is certainly no mere formal document. (Bryce, II, p. 277.)

(2) See Bryce, *op. cit.*, I, pp. 81, 281.

two or three dissentients, though they at first remained loyal to Catholicism and exercised their priestly functions in hiding, fell away in the end, for as Father Hay tells us in his precious narrative, under stress of daily anti-Catholic example, and "lured by the blandishments of the world, they at length joined the rebellious heretics." But this was a very different record from that of either the Franciscan Conventuals or the Dominicans. Of the latter, says Mr. Bryce, "at least thirty-five abjured Roman Catholicism, including the Provincial, John Grierson, and the Priors of Edinburgh, Stirling, Aberdeen, Perth, Elgin or Inverness, and Wigton. John Law, Sub-Prior of the Glasgow Dominicans, also recanted and received the usual pension." (1) As for the Conventuals, they do not seem to have numbered more than thirty at the close of 1559. "Sixteen or seventeen recanted, including their Provincial and four out of the seven Guardians. Three, if not four Guardians, accepted office in the new Church." (2) As in England, this last-mentioned circumstance throws a flood of light upon the sincerity of Reformers' denunciation of the Friars. As long as these Religious remained true to the Faith in which they had been born and in which they had bound themselves by solemn vows, they were continually satirized by their opponents as both dissolute and ignorant. The moment that they yielded to pressure and were content to renounce their allegiance to Rome, they suddenly became men worthy of all respect for their learning and probity, while not the slightest scruple was manifested about

---

(1) Bryce, *op. cit.*, Vol. I, p. 157, note.

(2) *Ibid.* p. 158.

advancing them to responsible cures in the religious system to which they conformed.

But there is yet another indication throwing light upon the moral character of the Friars to which Mr. Bryce rightly attaches a very high importance. This is the evidence of sixteenth century wills, and more particularly of those executed by high-placed ecclesiastics. Here again our author speaks not at random and from vague generalities, but from a minute and first-hand study of the original records. He sums up the position admirably thus:

Considering the high repute which the Observantines enjoyed, it is not surprising to find that they received a much larger share of testamentary charity than the Conventuals. But in criticizing these bequests, it is only just that the personality of the donors should be considered. The clergy, we may assume, were beyond the influence of a "zeal born of silly piety."<sup>(1)</sup> They were in a position to appreciate the value of the work done by the friars, and were not to be coerced into purchasing absolution or extreme unction from a friar priest, as Buchanan expressly asserts and Craig implies was the custom at the deathbed of a layman. Midway between the clergy and the laity were the members of the Third Order, less independent than the Churchmen it is true; but their testamentary bequests merely accorded with their deliberate sympathies during life. They correspond to-day to the parishioner or church-member who takes an active interest in the affairs of his church, and contributes to its revenues in a greater or less degree. Keep-

---

(1) This is a reference to the phrase of Sir Thomas Craig occurring in the passage quoted above.

ing these distinctions in view, the forty-one legacies traced to the nine Observantine friaries(1) show that the bequests of the Churchmen amounted to £181 13s. 4d., four bolls of malt, two stones of cheese, and some books; while the laity contributed £191 15 s., one load eight bolls of wheat, two bolls of barley and eight bolls of meal. Thus the testamentary charity of the clergy was an exact counterpart of the liberal support which they gave to the friary in yearly alms during their lifetime. May it not be accepted as a striking testimony to a prevalent belief in the *bona fides* of the friar, and a practical recognition of the value of his work?(2)

Moreover, though the Observantines were the recipients of the larger share of such benefactions, especially at so late a date as 1539, the same line of argument does also speak strongly in favor of the Conventuals. In England where the distinction between Conventuals and Observantines was perhaps less emphasized than in the sister kingdom,(3) the legacies to the Friars were abundant even to the end, although there undoubtedly was some falling off in the sixteenth century. An analysis of a large number of wills of persons belonging to the humbler classes of society as preserved in the registers of the Norwich Consistory Court "shows that at a time when the Grey Friars were falling out of favor every third will conveyed a gift to them;"(4) and Mr. Howlett

(1) Mr. Bryce's figures are based upon the only accessible fragments "of the Registers of Testaments of the three dioceses (Dunblane, Glasgow and St. Andrews) which lend themselves to critical examination after the year 1539."

(2) Bryce, *op. cit.*, Vol. I, p. 138.

(3) See Howlett, *Monumenta Franciscana*, II, p. xxiii.

(4) *Monumenta Franciscana*, II, p. xxvii.

discriminatingly points out that many of these wills are those of parish priests who did not allow any feeling of rivalry to prevent them from bestowing their money where they believed that it would most profit their souls. The same inference might be deduced, if perhaps somewhat less overwhelmingly, from the Somerset wills, published by Mr. Weaver,<sup>(1)</sup> and from a number of other collections of English mediæval testamentary dispositions which have recently been made accessible in print. As Dr. Augustus Jessopp concisely says: "to the last the wills of the clergy were full of legacies to the preaching friars,"<sup>(2)</sup> and by "the preaching friars" he does not mean to limit the appellation to the Dominicans only; but it was true of them, and this is the more interesting because in their case there was no distinction among different branches of the Order analogous to that which separated the Conventuals from the Observantines among the Franciscans.

As the final outcome, then, of a study of Mr. Boyce's most painstaking and valuable researches, we are led to reaffirm for Scotland the conclusion which the writer just mentioned has laid down in the case of England with characteristic incisiveness. We wish that we could as heartily endorse all the summary judgments contained in Dr. Jessopp's *Penny History of the Church of England*, as we can his verdict upon the work of the Friars:

Differing somewhat in their several Rules, the two Orders of Dominicans and Franciscans were at one in their great aim, namely, in showing an example of un-

---

(1) *Somerset Mediæval Wills*, edited by J. W. Weaver for the Somerset Record Society, 3 vols.

(2) Jessopp, *Before the Great Pillage*, p. 118.



worldliness of life, and in preaching the Gospel of Christ "without charge" to the poorest and the lowliest. They lived literally upon alms. They sought no gain in money; they asked only for their daily bread from those to whom they offered their ministrations. They were most earnest itinerant preachers, living on the very poorest fare, clothed in a single coarse garment or "habit," resolutely refusing to own houses and lands. . . . For more than three hundred years the Mendicant Friars in England were, on the whole, a power for good up and down the land, the friends of the poor, and the evangelizers of the masses. During all that long time they were supported only by the voluntary offerings of the people at large—just as the hospitals for the sick and the incurable are supported now; and when they were driven out of their houses, and their churches were looted in common with those of the monks and nuns, the Friars had no broad acres and no manors, no *real property*, to seize, and very little was gained by the spoiling of their goods; but inasmuch as they were at all time the most devoted servants and subjects of the Pope of Rome, they had to go at last, when King Henry VIII. had made up his mind to be ruler over his own kingdom, and to be supreme head over State and Church.(1)

This is the judgment of robust common sense, and it offers, like Mr. Bryce's sumptuous work, a refreshing contrast to the atrabilious censoriousness of such a writer as Mr. G. G. Coulton. Degeneration undoubtedly there was. It is possible that at one period or another, or in one locality or another, this degeneration went to

---

(1) Jessopp, *Penny History of the Church of England*, S.P.C.K. (Ed. 1908), p. 33.

the length of extreme moral decay. But the Franciscan Order, nevertheless, contained within itself, in the sublime ideal bequeathed to it by its founder, a vivifying principle which was constantly manifested in fresh efforts to get back to a high standard of apostolic perfection. Even so unfriendly a writer as Principal T. M. Lindsay, the panegyrist of Luther, bears witness to the heaven which was working in the Catholic Church, at the close of the fifteenth century, long before Luther appeared upon the scene. While holding that the secular clergy and the Monastic Orders seemed as a whole content to remain in their state of decadence,

It was different, however [he says], with the Dominicans, the Franciscans, and the Mendicant Augustinians. These begging Friars reformed themselves strenuously in the mediæval sense of reformation. They went back to their old lives of mortifying the flesh, of devoting themselves to works of practical benevolence and of self-denying activity. As a consequence, they, and not the parish clergy, had become the trusted religious leaders of the people. . . . These turned for the consolations of religion to the poor-living, hard-working Franciscans and Augustinian Eremites who listened to their confessions and spoke comfortingly to their souls, who taught the children and said Masses without taking fees.(1)

We have not found room to speak of the account given by Mr. Bryce of the sphere of action of the Scottish Grey Friars and of the details of their daily lives. The subject is an interesting one, and our author has bestowed upon it the same minute attention which he has devoted to the other aspects of his subject, but the ma-

---

(1) *Cambridge Modern History*, II, p. 106.

terials, as we might expect, are regrettably scanty, and we must be content to point out that his investigation of such details has not led him to modify in any respect the thoroughly sympathetic appreciation which he professes throughout for the work of the Grey Friars in the kingdom north of the Tweed.

HERBERT THURSTON.

*The Month*, London, Dec., 1909.



- No. 15. I. OBJECT OF FEDERATION. Rt. Rev. J. F. REGIS CAMEVIN, D.D.  
 II. DIVORCE. Hon. DANIEL J. KENEVICK.  
 No. 17. HOLY COMMUNION IN THE EARLY CHURCH. EDWARD KING, in the Month.  
 No. 18. THE FRENCH ASSOCIATIONS OF WORSHIP AND THEIR SUBSTITUTES.  
 No. 24. THE DELUSION OF CHRISTIAN SCIENCE. T. J. CAMPBELL, S.J.

—1907—

- No. 1. LEGAL OPINIONS ON THE FRENCH SPOILIATION.  
 No. 2. THE ATTITUDE OF CATHOLICS TOWARD THE PUBLIC QUESTIONS OF THE DAY.  
 No. 4. FERDINAND BRUNETIÈRE. PIERRE SUAV, S.J.  
 No. 5. THE CONGO SYSTEM. JOHN DE COURCY MACDONNELL.  
 No. 6. INFLUENCE OF PAGANISM ON THE CHRISTIAN CALENDAR.  
 No. 7. THE NEW THEOLOGY AND THE CONCEPTS OF FAITH AND DEVELOPMENT.  
 No. 8. THE FIGHT AGAINST THE CHURCH IN EUROPE. JOE C. COSTEA.  
 Nos. 9, 10. THE PROGRAM OF CATHOLICISM IN POLAND, I, II.  
 Nos. 16, 17, 18. THE FAILURE OF THE EASTERN MISSIONS.  
 No. 19. RECENT PAPAL DOCUMENTS.

—1908—

- No. 6. SOCIALISM. CHARLES S. DEVAS, M.A.  
 No. 7. SCIENCE AND HER COUNTERFEIT. J. GREARD, S.J.  
 No. 8. UNIVERSITY EDUCATION IN IRELAND.  
 Nos. 9, 10. PLAIN WORDS ON SOCIALISM, I, II. C. S. DEVAS, M.A.  
 No. 11. CATHOLICS AND THE SOCIAL MOVEMENT. RIGHT REV. MGR. PARKINSON, D.D.  
 No. 12. THE MAKING OF A SAINT.  
 No. 13. MR. BIRRELL'S UNIVERSITY BILL.  
 No. 14. STATUS AND PROPERTY RIGHTS OF THE ROMAN CATHOLIC CHURCH.  
 No. 15. APOSTOLIC CONSTITUTION ON THE ROMAN CURIA.  
 No. 16. THE ROMAN COURTS.  
 No. 17. THE CHURCH—THE STRONG SAFEGUARD OF THE REPUBLIC. MOST REV. WM. H. O'CONNELL, D.D.  
 No. 18. EXHORTATION OF PIUS X TO THE CATHOLIC CLERGY. WILFRED WARD.  
 No. 19. THE GENIUS OF CARDINAL WISEMAN. J. CARON MOTES.  
 No. 20. THE MASS AND THE REFORMATION. JOSEPH G. ANDERSON.  
 No. 21. CHRISTIAN KNIGHTHOOD. F. A. GASQUET, Abbot, O.S.B.  
 No. 22. REVISING THE VULGATE. ROBERT HUGH BENSON.  
 No. 23. CHRISTIAN SCIENCE.  
 No. 24. THE CRUSADE AGAINST TUBERCULOSIS. LAWRENCE F. FLICK, M.D.

—1909—

- No. 1. LORD KELVIN AND THE EXISTENCE OF GOD. H. V. GILL, S.J.  
 No. 2. PRIMARY EDUCATION IN FRANCE. J. E. N.  
 No. 3. PSYCHOTHERAPY. JAMES J. WALSH, M.D., LL.D.  
 Nos. 4, 5. SOCIALISM AND CHRISTIANITY, I, II. REV. J. F. HOGAN, D.D.  
 Nos. 6, 7. THE KULTURKAMPF, I, II. CHARLES G. HERBERMANN, LL.D.  
 No. 8. DARWINISM FIFTY YEARS AFTER. G. BONETTI, S.J.  
 No. 9. CATHOLIC FEDERATION OF LONDON. Hon. CHARLES RUSSELL.  
 No. 10. THE SALFORD DIOCESAN CATHOLIC FEDERATION. The Month, May, '09.  
 Nos. 11, 12, 13, 14. CALVIN'S CONVERSION, I, II, III, IV. PAUL BERNARD, in Studies.  
 Nos. 15, 16, 17, 18, 19, 20. CATHOLIC UNIVERSITIES, I, II, III, IV, V, VI. ALFRED BAUDRILLART.  
 No. 21. SOCIALISTS AND CATHOLICS. ETIENNE LAMY.  
 Nos. 22, 23. WHAT THE CATHOLIC CHURCH STANDS FOR. ARCHBISHOP O'CONNELL.  
 No. 24. SERMON ON CARDINAL NEWMAN. REV. JOSEPH RICKABY, S.J.

—1910—

- No. 1. THE FRENCH BISHOPS AND THE EDUCATION PROBLEM. CHAMBRUN.  
 No. 2. ETERNAL PUNISHMENT. GEORGE R. ROCHE, S.J.

# ***The* CATHOLIC MIND**

A periodical published on the eighth and twenty-second of the month.

Each number contains an article of permanent value, entire or in part, on some question of the day giving in popular style the—

**Best statements of Catholic Doctrine  
Surest results of historical research  
Latest word on subjects in dispute  
Documents such as Papal Encyclicals  
Pastoral letters of more than local interest  
Important addresses at Catholic Congresses  
Occasional Sermons of special merit**

These articles are taken from the best sources and the rule of selection is:

*One at a time, and the best to be had, so that subscribers may keep each number for frequent reading and reference.*

## **The Catholic Mind**

**\$1.00 a Year (24 Numbers)**

**5 cents a number**

**32 Washington Square, West  
NEW YORK CITY**



**GAYLAMOUNT  
PAMPHLET BINDER**

*Manufactured by*  
**GAYLORD BROS. Inc.**  
Syracuse, N. Y.  
Stockton, Calif.

